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# ADDITIONS AND CORRECTIONS TO SARUP'S EDITION OF THE COMMENTARIES ON YĀSKA'S *NIRUKTA*

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# ADDITIONS AND CORRECTIONS TO SARUP'S EDITION OF THE COMMENTARIES ON YĀSKA'S *NIRUKTA*

V. P. LIMAYE

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While preparing, during the course of my studies on the *Vākyapadīya* (*VP*) and the *Mahābhāṣya-Dīpikā* of Bhartṛhari, a list of the citations from his works by later writers, I had to ransack, among other works, the edition of the commentaries on Yāska's *Nirukta* by the late Dr. Lakshman Sarup[1] whom I have always regarded as the first and foremost *Ācārya* of the *Nirukta* among Indians of modern times. The search was not very fruitful from the point of view of my immediate objective, but that gave me a unique opportunity of a fresh, though cursory, study of his monumental work. I found that Sarup's edition required modification in some places, by way of additions and corrections. As a preliminary effort in that direction, I jotted down from the first two volumes (covering chapters I-VI of the *Nirukta*) the instances which required such emendations and these have gone into the making of this article. If this attempt meets with the approval of scholars interested in this *Vidyāsthana* ('Branch of knowledge'), I propose to take up the rest of the work (covering chapters VII-XIII) for similar treatment.[2]

It is common knowledge that ancient commentators often quote from memory and, therefore, their quotations give sometimes only the gist of the passages quoted and not their exact words, leaving the reader to fend for himself in the location of the quotations. The critical editor of today, trained in the modern methods of textual criticism, has to supply this omission. An attempt of this kind also has been made in this paper.

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1. In three Parts: vol. I (ch. I) : *Fragments of the Commentaries of Skandasvāmin and Maheśvara on the Nirukta*, The University of the Panjab, Lahore, 1928 ; vol. II (chs. II-VI) : *Commentary of Skandasvāmin and Maheśvara on the Nirukta*, chapters II-VI, *ib.*, 1931 ; vols. III and IV (chs. VII-XIII) : *ib.*, 1934.

2. It is suggested, in this connection, that a new and revised edition of Sarup's work should be undertaken by the V. V. R. Institute, preferably under the direction and able guidance of another giant in the field, *viz.* Dr. Siddheshwar Varma.

A few places where the present writer was not able to trace the source of the quotations are listed below :

Vol. I, p. 41. अस्य ग्रन्थस्य केनचित् टीकाकारेण कश्चिदर्थो व्यावर्णितः । तस्मिन् यदि कौतूहलं तत् तद्ग्रन्थादेवावगन्तव्यम् ।

p. 65. जघान कंसं किल वासुदेवः ।

This quotation from Patañjali's *Mahabhaṣya* (Kielhorn's edition, vol. II, p. 119) on Pāṇini 3. 2. 111, itself remains untraced.[3]

Vol. II, p. 37. नासाध्यं तरसा किञ्चित् ।

p. 153. इदं फेनो न कश्चिद्वा बुद्बुदो वा न कश्चन ।
मायेयं तव दुष्पारा विपश्चिदिति पश्यति ॥

This is quoted by Bhartṛhari in his *Svopajña-Vṛtti* on *VP* 1. 8. Vṛṣabhadeva, his commentator, observes: *Ṣaṣṭitantra-granthaś cāyam. Ṣaṣṭitantra* is unfortunately not available.

p. 160. वेदोपरं उपनिषत् , न वाग्व्यवहारातीतं ब्रह्म (or वेदोपरा वेदान्ताः ।)

p. 196. सा चेयं पूर्वाचार्यैः प्रदर्शिता—
तत्त्वं पर्यायशब्देन व्युत्पत्तिश्च द्वयोरपि ।
निगदो निर्णयश्चेति व्याख्येयं निगमे पदे ॥

Who these *Pūrvācārya-s* are and which their work is not known.

During the course of the general comments, I have drawn the pointed attention of scholars to Indo-European etymologies in the following few places :

Vol. II, p. 16. *śvan* in *śvaghnin* of *Ṛgveda* corresponds to Latin *canis*, 'worst throw or unlucky throw of a gambler in the game of dice'.

p. 341. *apsarā=apyā ca yoṣā.* If this equation is found to be correct, then, and then only, can we get at the formation of the following three words : *svasṛ=svā yoṣā ; tisraḥ=yoṣātrayam ; catasraḥ=yoṣā-catuṣkam.*[4]

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3. I may refer here to Kielhorn's statement in the Preface to vol. II of his edition of the *Mahābhāṣya*, p. 22 : "I have prepared a complete list of all the quotations in the *Mahābhāṣya*, which I hope to publish after the completion of the text." This List does not seem to have been published so far. A search among Kielhorn's unpublished papers and documents may bring out this work of his. The present writer too has prepared such a list of quotations from the first volume of Kielhorn's edition and has tried also to trace these quotations to their sources.

4. It is a desideratum to revise and enlarge and, thus, bring up-to-date, the science of Sanskrit grammar (*e.g.* Pāṇini's *Aṣṭādhyāyī*) and the science of etymology (*e.g.* Yāska's *Nirukta*) so as to include all the fundamental and universally accepted results of modern researches in comparative grammar and general linguistics,—a task to be undertaken and carried out by a band of scholars on an international level.

PART I

p. 18, line 3. उच्यते –'य एव लौकिकाः शब्दाः ... अर्थाः' इति न्यायात् ।

This quotation goes back to the *Śabarabhāṣya* on *Mīmāṁsā Sūtra* 1. 3. 9-10 (p. 291 of Anandasrama edition). One need not stop at *Jaiminīya-nyāyamālāvistara.*

p. 19, line 1. छिद्रान्वेषिपार्श्वसमवस्थितयाज्ञिककितवाभिभूतानाम ।

Here one should refer to Pāṇini 5. 2. 75, *pārśvenānvicchati* and the *Bhāṣya* thereon :

यः ऋजुना उपायेन अन्वेष्टव्यान् अर्थान् अनृजुना उपायेन अन्विच्छति स उच्यते पार्श्वक इति । and the *Kāśikā* : मायावी कौसूतिकः जालिक उच्यते ।

p. 22, line 2. एवं औदुम्बरायणो मन्यते ।

*Maheśvara* appears to be innocent of another Vaiyākaraṇa, Vārtākṣa, who has been bracketted with Audumbarāyaṇa by Bhartṛhari in his *Vākyapadīya* (*VP*) (2. 343 of the Poona University edition) thus :

वाक्यस्य बुद्धौ नित्यत्वमर्थयोगं च लौकिकम् ।
दृष्ट्वा चतुष्ट्वं नास्तीति वार्ताक्षौदुम्बरायणौ ॥

p. 24, line 1. परमार्थं सत् ।

Rather परमार्थसत् । *Cf. vastusat* and many other similar words in later literature.

p. 27, line 5. अन्येषां दर्शनम् ।

One should refer profitably to Bhartṛhari's *VP* 3. 1. 33-36.

p. 28, line 9. आह च पूर्वामवस्थामजहत् . . ... जायमानोऽभिधीयते ।

This is *VP* 3. 7. 118. Maheśvara reads *uttamam* for the standard reading *uttaram.*

p. 35, line 9. अभ्युपगम्य एतत् सामर्थ्यं पदकार आह—'उपसर्गाश्च ... क्रियामाहुः ।'

This is a verbatim quotation from the *Mahābhāṣya* (*MB*) on Pāṇini 5. 2. 28 (edn. Kielhorn, vol. II, $376^{1-3}$). Maheśvara uses the word *padakāra* as synonymous with *vaiyākaraṇa*, while Patañjali makes a sharp distinction between the *padakāra* and *lakṣaṇakāra* (*vaiyākaraṇa*) (*Cf. MB* on Pāṇini 3. 1. 109 (vol. II, $15^{4-5}$) :

"न लक्षणेन पदकारा अनुवर्त्याः । पदकारैर्नाम लक्षणमनुवर्त्यम् ।"

In this connection, see Yāska's *Nirukta* 6. 28, criticizing the *Ṛgveda-padakāra* Śākalya : "वने न वायो न्यधायि चाकन्" (*ṚV* 10. 29. 1), वने इव वायः वेः

पुत्रः । ... वा इति च यः इति च चकार शाकल्यः । उदात्तं तु एवमाख्यातमभविष्यत् । असु-समाप्तश्चार्थः ॥

p. 41, footnote 10. अत्र [पर्णाहवति] 'परिणाह०' इति पाठो युक्तः ।

This emendation appears to be unnecessary and uncalled for; for the loss of *i* in *pari*, *cf*. *parṣad* (from which we get *Pārṣada*) for *pariṣad* (*Nirukta* 1. 17) and *paryāṇa* for *pariyāṇa* (*Ait. Br*. 4. 17).

p. 52, line 8. अस्य ग्रन्थस्य केनचित् टीकाकारेण कश्चिदर्थो व्यावर्णितः । तस्मिन् यदि कौतूहलं तत् तद्ग्रन्थादेवावगन्तव्यम् । वयं त्वस्य यमर्थं व्याख्यास्यामः तस्य विशुद्ध्यर्थमिदं तावदाचक्ष्महे ।

This statement is so vague that we are at a loss to know the identity of the Ṭīkākāra.

p. 55, line 2. "कतरश्चन" [*ṚV* 6. 69. 8] नेदं किमो रूपम् । एकतरशब्दस्यायं छान्दस एकारलोपः ।

This explanation is unwarranted. Sāyaṇa also follows Maheśvara, *kataraścana ekataro 'pi*. This tradition of interpretation goes back to Śaṅkarācārya (8th cent.) if he is held to have commented on *Viṣṇusahasranāma*, (verse 10): हिरण्यगर्भ इत्यष्टौ मन्त्राः 'कस्मै देवाय' इत्यत्र एकारलोपेन एकदैवत-प्रतिपादकाः ।

p. 65, line 8. 'किल' इत्ययं निपातः । लौकिकमुदाहरणम्—'जघान कंसं किल वासुदेवः ।'

This ought to have been referred to *MB* (vol. II, p. 119[7]) on Pāṇini 3. 2. 111, *anadyatane laṅ*, and the Vārttika thereon:

परोक्षे च लोकविज्ञाते प्रयोक्तुर्दर्शनविषये । ... प्रयोक्तुर्दर्शनविषये इति किमर्थम् । 'जघान कंसं किल वासुदेव :।'

This quotation itself remains untraced.

p. 87, line 12. यथो ह्नि न्वा एतं—"यथा उ हि नु आ" इति पञ्चैते निपाताः ।

It should be rather *nvai*, 'one' *nipāta* made up of *nu*+*vai*, and by the loss of *u* in *nu* before *vai*; *cf*. *Tait. Br*. 1. 1. 3. 8,

पुरुष इन्न्वै स्वात् रेतसो बीभत्सते इत्याहुः ।

where, however, Sāyaṇa comments:

'इन्न्वा इति निपातत्रयं मिलित्वा प्रसिद्धिमाचष्टे ।'

But see Pāṇini 6. 1. 94, *eṅi pararūpam*, and Vārttika 1-2, and the *Bhāṣya* thereon:

"पररूपप्रकरणे 'तु नु' इत्येतयो : वकारादौ निपात उपसंख्यानं कर्तव्यम् । तु वै त्वै । नु वै न्वै । ... न वा कर्तव्यम् । किं कारणम् । **निपातैकत्वात्** । एक एवायं निपातः । त्वै न्वै ।

p. 101, line 12. न हि कस्यचित् सपत्ना मित्राणि वा न सन्ति ।
"मुनेरपि वनस्थस्य स्वानि कर्माणि कुर्वतः ।
उत्पद्यन्ते त्रयः पक्षा मित्रोदासीनशत्रवः ॥"

The exact reference has to be added to Footnote 14. It is a starred verse after *Mahābhārata*, 12. 112. 57 of the Critical Edition of BORI, Poona, (vol. 13, p. 530).

p. 115, line 3. ग्रन्थस्य ग्रहणोपायोऽष्टसंधकेन दशसंधकेन वा ।

This refers obviously to the Aṣṭaka and Maṇḍala division of the *ṚV*. The first is artificial and is meant for the sake of recitation ; the second is natural and has given the name *Daśatayī* ('tenfold') to the *ṚV*. See *Nirukta* :

(i) 7. 8, न तु ऋक् संस्तविकी **दशतयीषु** विद्यते ।

(ii) 7. 20, तदेतदेकमेव जातवेदसं गायत्रं तृचं **दशतयीषु** विद्यते ।

(iii) 11. 16, ऋभुः विभ्वा वाजः इति सुधन्वनः आङ्गिरसस्य त्रयः पुत्राः बभूवुः । तेषां प्रथमोत्तमाभ्यां बहुवत् निगमा भवन्ति । न मध्यमेन । तदेतद् ऋभोश्च बहुवचनेन चमसस्य च संस्तवेन बहूनि **दशतयीषु** सूक्तानि भवन्ति ।

(iv) 12. 40, same as (ii) with *vaiśvadevam* for *jātavedasam*.

Durga on Yāska 7. 8 derives *daśatayīṣu* thus :

दशमण्डलावयवप्रविभागेन **तायते** इति **दशतयः ऋग्वेदः**, तस्य शाखाः **दशतय्यः**, तासु ।

For the formation of *daśatayī* the following sutra-s of Pāṇini are to be taken into consideration :

(i) 5. 2. 42, संख्याया अवयवे तयप् । (काशिका—अवयवाः अवयविनः संबन्धिनः इति सामर्थ्यात् अवयवो प्रत्ययार्थो विज्ञायते । ......[दश अवयवा अस्य । दशतयम् । **दशतयी**])

(ii) 4. 1. 15, टिड् ढाण् अञ् ... तयप् ... क्वरपः । (काशिका—टिदादिभ्यः प्रातिपदिकेभ्यः स्त्रियां ङीप्प्रत्ययो भवति । [तयप्—पञ्चतयी । **दशतयी** ।])

p. 118, footnote 6. —कपिलक° B.C.

कल्पितकादित्वात् is obviously incorrect. *Cf*. Pāṇini 8. 2. 18, *kṛpo ro laḥ* and *MB* thereon : *kapilakādīnām iti vaktavyam*. But this is beside the mark ;

The *ṚV* text is : *aśvam na tvā 'vāravantam'* (1. 27. 1) ; so the appropriate reference in the *MB* would be :

वालमूल° °अङ्गुलीनां वा लो रमापयते इति वक्तव्यम् ।

*Cf. aśvavālaḥ* (*Tait. Saṁ.* 6. 1. 25 ; *Kāṭhaka Saṁ.* 24. 8 ; *Śat. Br.* 3. 4. 1. 17) ; and *aśvavāraḥ* (*Mait. Saṁ.* 3. 7. 9).

p. 128, footnote 2. "The quotation is untraced."

It has to be corrected in the text thus, as it is from *Bṛhadāraṇyakopaniṣad*, 1. 4. 7 :

तथा चोपनिषद्वर्णः—"स एष इह प्रविष्ट आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्यात्" इत्युपलक्ष्य "प्राणन्नेव प्राणो नाम भवति" इति प्राणादिशब्दैः......दर्शयति ॥

PART II

p. 6, line 3. न हि मांसोपचयलक्षणं बलं प्राणेनान्वितं भवति ।

The commentator has before him Pāṇini 5. 2. 98, *vatsāṁsābhyaṁ kāmabale*, and the *Kāśika* on it :

अंसल इति च उपचितमांसो बलवानुच्यते । न चायमर्थो मतुपि संभवति इति नित्यं लजेव भवति । अन्यत्र—अंसवान् दुर्बलः ।

p. 14, line 8. वैयाकरणा अप्येवमेवान्वाचक्षते—"वहेर्धश्च" इति ।

As Note 27 says, this is *Uṇādi* 1. 85. The text as printed is correct, and the emendation '*vaho dhaśca*' is unwarranted. Either it should be *vaheḥ* or *vahateḥ* according to Pāṇini 3. 3. 108, *vārttika* 2, *ikśtipau dhātunirdeśe*.

p. 16, line 6. आदिव्यापत्तिरित्यस्य—"श्वघ्नी कितवो भवति स्वं हन्ति ।"

कितवः......कृतवान् वा आशीर्नामकः । (*Nirukta*, 5. 22). On this Durga says : '*svaha iti nyāyyam*' but does not ask why and how *śva* in *śvan* is interchangeable with *sva* ! We must go elsewhere for the correct meaning of the word *śvaghnin*. See Pokorny, *Indo-Germanisches Etymologisches Wörterbuch*, p. 633 : "Kuon-, Kun-, Hund..... Die Bedeutung von lat. Canis als, unglücklicher Wurf beim Würfelspiel Kehrt in gr. Κύω wieder, Sowie ai. *śvaghnin* eigentlich, Hundetöter, d.i., der schlechten Würfe vermeidende, gewerbsmässige, auch unredliche Spieler. ......"

p. 21, line 10. ननु च दमि° छन्दस्यपि प्रयुज्येते । 'स्वाध्यायप्रवचने दमनं दाननु यामि' इति ।

The two quotations from *Chandas* here should be corrected thus :

"दमश्च स्वाध्यायप्रवचने" (*Tait. Upd.* 1. 9)

"दमं दानं दयामिति" (*Śat. Br.* 11. 5. 7. 1 ; *Bṛ. Upd.* 5. 2. 3)

p. 31, line 2. तथा चोक्तं—"सर्वं प्रादेशिकमित्यत्र धातोः क्रियावचनत्वं प्रत्ययस्य च स्वार्थे रूढित्वम्" इति ।

This is a reference to the author's own statement on *Nirukta*, 1. 14. (See vol. I, pp. 87-89).

p. 34, line 3. "आकर्षफलकेन जुहोति" इति श्रुतेः ।

The quotation is from *Pāraskara Gṛhyasūtra*, 2. 10. 9.

p. 37, line 10. "नासाध्यं तपसा किञ्चित् ।"

This is an *anuṣṭup pāda* and can be compared to *Manu Smṛti*, 11. 233c, *sarvam tu tapasā sādhyam.*

p. 38, line 4. चतुर्दशानां विद्यास्थानानाम् ... ।

The commentator has in mind probably *Yājñavalkya Smṛti*, 1. 3, '*sthānāni vidyānām ... caturdaśa*'.

p. 39, line 4. पुत्रस्तु वाजिनवदनुनिष्पादी ।

This a by-product, so to say, a *vājina* to *āmikṣā*. Besides works on Mīmāṁsā, see also Bhartṛhari's *Mahābhāṣya-Dīpikā* :

"नामकरणकाले अनुनिष्पादितो नान्तरीयकत्वात् वाजिनवत् सह निष्पद्यते । तद्यथा—आमिक्षार्थिनः क्षीरमुपाददानस्य एकसाधनसाध्यं आमिक्षया एककालं वाजिनमपि निष्पद्यते ।"

(*ABORI* 43 (1962) Sup. p. 24, lines 20-22)

p. 39, line 5. Correct 'यशो लोकभक्त्यादि' to 'यशोलोकपक्त्यादि' ।

The reference is to the wellknown passage from *Śata. Br.* 11. 5. 7. 1, which bears recapitulation here :

"अथातः स्वाध्यायप्रशंसा । प्रिये स्वाध्यायप्रवचने भवतः । युक्तमना भवति । अपराधीनोऽहरहरर्थान् साधयते । सुखं स्वपिति । परमचिकित्सक आत्मनो भवति । इन्द्रियसंयमश्च एकारामता च प्रज्ञावृद्धिः यशो लोकपक्तिः । प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति— ब्राह्मण्यं प्रतिरूपचर्यां यशो लोकपक्तिम् । लोकः पच्यमानः चतुर्भिः धर्मैः ब्राह्मणं भुनक्ति (=is of use or service to the Brāhmaṇa) अर्चया च दानेन च अज्येयतया च अवध्यतया च ॥"

p. 45, line 7. "क्षीरेण स्नातः"

This is from *RV* 1. 104. 3[cd] :

"क्षीरेण स्नातः कुयवस्य योषे हते ते स्यातां प्रवणे शिफायाः ॥"

p. 47, line 1. सोऽयमित्यभिसम्बन्धात् ।

This phrase occurs frequently in Bhartṛhari's *VP*. See 2. 40 ; 2. 128 and so on.

p. 52, line 1. चरकाणां वेकुरय इति पाठ : ।

This refers to *Tait. Saṁ*. 3. 4. 7. 1, *Mait. Saṁ*. 2. 12. 2, and *Kāṭh. Saṁ*. 18. 14. Pāṇini has immortalised the association of the Kaṭha-s and the Caraka-s in his sūtra 4. 3. 107 :

'कठचरकाल्लुक्'। (काशिका—कठेन प्रोक्तमधीयते कठा: । [चरकेण प्रोक्तमधीयते चरका: ])

p. 52, line 7. एवं हि शतपथे वचनम् —' उभाभ्यां° '

· The exact place is 9. 4. 1. 6 and the quotation should be corrected from the *Śat. Br.* text as :

"उभाभ्यां वषट्कारेण च स्वाहाकारेण च पुंसे जुहोति, स्वाहाकारेणैव स्त्रीभ्य:, पुमांसमेव तद्वीर्येण अत्यादधाति ॥"

p. 58, line 1. शुभंये—शुभंयवे इति प्राप्ते शुभंयुशब्दस्यायं छान्दस उकारलोप: ततश्चतुर्थी ।

The commentator knows Pāṇini 5. 2. 140, *ahaṁśubhamoryus* and not *śubhamyā*, whose dative is *śubhamye*, and therefore he takes refuge in *chāndasatva* and also *śubhamyāvan* in *ṚV* 5. 61. 1?.

p. 74, line 9. "तस्मादनुशिष्टं पुत्रमालोक्यमाहु: । "

This is to be corrected as तस्मात्पुत्रमनुशिष्टं लोक्यमाहु: (*Bṛ. Upd.* 1. 5. 17). *Bhaṭṭabhāskara* renders *lokyam* correctly as *sarvapuṇyalokaprāpti-nimittam*. *Cf.* also (*Bṛ. Upd.* 1. 5. 16) :

"सोऽयं मनुष्यलोक: पुत्रेणैव जय्य: नान्येन कर्मणाम्" and 'किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक: ।' (*Ibid.*, 4. 4. 22).

p. 81, line 6. विचित्रा: पदकाराणामभिप्राया: । क्वचिदुपसर्गविषयेऽपि नावगृह्णन्ति यथा— शाकल्येन ' अधिवासम् ' इति नावगृहीतम् । आत्रेयेण तु 'अधिवासम् ' इति अवगृहीतम् । तस्मादवग्रहोऽनवग्रह इति ।

The *Nairukta-s* following the *Vaiyākaraṇa-s*, do not hold the *Padakāra-s* in high esteem : *cf. Patañjali's* observation in his *Bhāṣya*, in many places :

"न लक्षणेन पदकारा अनुवर्त्या: । पदकारैर्नाम लक्षणमनुवर्त्यम् । यथालक्षणं पदं कर्तव्यम् ॥" (See vol. II. 85[5] ; vol. III. 117[18] and 39?[9]).

*Tait. Saṁ*. and Sāyaṇa's *Bhāṣya* do not mark *avagraha*. The lengthening of *i* in *adhi* in the word *adhīvāsa* made it difficult for the

*Padakāra* to split the word thus : *adhi+vāsa*. In this connection, see Kaiyaṭa on Pāṇini 3. 1. 109 :

"संहिताया एव नित्यत्वम्। पदविच्छेदस्य तु पौरुषेयत्वम्। तथा च यत्रार्थनिश्चयाभावः तत्रावग्रहो न क्रियते। तदुक्तं "हरिद्रुरनवग्रह्यते"। (Kaiyaṭa refers probably to the *Svopajña-ṭīkā* of Bhartṛhari on *VP* 2. 13 : "तथाहि—हरिद्रुरनवग्रह्यः......" इति। हरिद्रुरित्यत्र किं हरिशब्दः इकारान्तः, अथ हरित्शब्दः तकारान्तः इति संदेहात्।"

The word occurs only once in *RV* 10. 94. 12 :

"अजुर्यासो हरिषाचो हरिद्रवः... ।"

*Uṇādi* 1. 35, is, on the contrary, in no doubt. *Cf.*

'हरिमितयोर्द्रुवः', हरिभिर्द्रयते हरिद्रुर्वृक्षः।

p. 82, line 9. "प्रदीयतां दाशरथाय मैथिली ।"

The quotation is from the *Rāmayaṇa, Yuddhakāṇḍa*, 14. 3.

p. 87, line 5. "सुकृतां वा एतानि ज्योतींषि यन्नक्षत्राणि" इति श्रुतेः।

This Śruti is *Tait. Saṁ.* 5. 4. 1. 3.

p. 89, line 2. "उमादः पुरुषः ।"

Corrupt. The correct form is : "उतादः परुषे गवि" (*RV* 6. 56. 3a).

p. 120, line 8. "प्रजया पितृभ्यः ।"

This is part of the famous passage of *Tait. Saṁ.* 6. 3. 10. 5 :

"जायमानो वै ब्राह्मणः त्रिभिर्ऋणवा जायते— ब्रह्मचर्येण ऋषिभ्यः, यज्ञेन देवेभ्यः, प्रजया पितृभ्यः ।"

p. 138, line 9. "दासी पिनष्टि पत्नी वा ।"

This is a quotation from *Āp. Śr. Sūtra*, 1. 21. 8.

p. 143, line 2. धार्यसुवर्णनवोपलादीनि...।

For *upalam* see *Yājñavalkya Smṛti*, 3. 36 :

"फलोपलक्षौम..." (मिताक्षरा—उपलं मणिमाणिक्यादि **अश्म**मात्रम् ; *cf.* precious stones).

p. 143, line 9. "अत्र "बब्धाम्" इति पृथक्पाठे प्रयोजनं मृग्यम्।

See *RV Khila* 5. 7. 4 (च) :

"धानासोमानां इन्द्र अद्धि च पिब च। बब्धां ते हरी धानाः। उप ऋजीषं जिघ्रताम्..."

p. 147, line 2. मम रोमाणि उत्पाटयितुं न शक्नुवन्ति।

*Cf. Kauṣītaki Upd.* 3. 1, तस्य मे तत्र नलोम च न अमीयते।

p. 147, line 3. पर्षान् इति पर्षच्छब्दस्य संघातवाचिनो विकृतनिर्देश: छान्दसत्वात् ।

This interpretation of *parṣan* is totally wide of the mark. *parṣaḥ* (m) is 'sheaf, bundle'. Only once in *ṚV* (10. 48. 7) is it =aw. *parṣa-* (m). = ear of corn ; while *parṣat* or *-d* = assembly, is the same as *pariṣad*.

p. 147, line 17. "यन्नासत्या परावति यद्वा स्थोऽधि अम्बरे ।"
This is *ṚV* 8. 8. 14 ab.

p. 153, line 12. "इदं फेनो न कश्चिद्वा बुद्बुदो वा न कश्चन ।
मायेयं तव दुष्पारा विपश्चिदिति पश्यति ।।"

This is quoted by Bhartṛhari in his *Svopajña-Vṛtti* on *VP* I. 8 ; Vṛṣabhadeva, the commentator, says : *Ṣaṣṭitantragranthaś cāyam* ; this latter work is, unfortunately, not available.

p. 153, line 14. "मायामात्रमिदं सर्वं अद्वैतं परमार्थत: ।"
This is *Gauḍapāda Kārikā*, 1. 17, which has *dvaitam* for *sarvam*.

p. 160, line 17. कैश्चित्तु मीमांसकै: "वेदोषरं उपनिषत्, न वाग्व्यवहारातीतं ब्रह्म': इति शून्यवाचोयुक्तिरिति वदद्भिरपहसितम् । ..."

*Candrikā*, commentary on Sureśvara's *Naiṣkarmya-siddhi*, also quotes a similar passage, *vedoṣarāḥ vedāntāḥ*, which too is yet to be traced.

p. 172, line 7. स यथा पारदारिक: शरत्यतिशयवशात् रागी भगमुदीरयेत् ... ।
Perhaps '*śaradi avaśyāyavaśāt*' might be the reading.

p. 175, line 13. "न चिन्वाथा"

This is obviously wrong for the correct text of the *Nighaṇṭu*, 3. 13,

| "न | चित् | नु | आ | था" |
|---|---|---|---|---|
| (३) | (४) | (६) | (७) | (२२) |

"नचिन्न्वाथा" in a nut-shell, as it were.

p. 176, line 17. "असेय एषि वीर: ।"

This is obviously wrong for *ṚV* 8. 91. 2a, *asau ya eṣi vīrakaḥ*. See also *Jaim. Br.* 1. 220 and *Bṛhaddevatā*, 6. 102.

p. 184, line 11. "स वा यष्टा स न याचते हि ।"
This is untraced ; but the next following :
"द्वादश रात्रीर्दीक्षितो भृतिं वन्वीत" ।
(as corrected) is *Kāṭhaka Saṁhitā*, 23. 6.

p. 185, line 10. द्विग्रहणं [स्वपिति, सस्ति] समाम्नाये एतौ एव इति। निगमेषु अन्येऽपि—"शेषे वनेषु मात्रोः" इत्यादयः।

This quotation is *RV* 8. 60. 15[a].

p. 188, line 20. Quotations for संगृभाय are *RV* 1. 81. 7; 8. 70. 12; 8. 81. 1 and 10. 44. 4.

p. 189, line 9. स हि तासां समाचारः यद् गर्भिण्यः स्त्रियः रोमाणि नोत्खिदन्ति इति।

The source for this *samācaraḥ* is yet to be traced. For a similar *upacāra* see *Śat. Br.* 11. 5. 1. 1 :

"उर्वशी ह अप्सराः। पुरूरवसं ऐडं चकमे। तं ह विन्दमाना उवाच—

'त्रिः स्म मा अह्नः वैतसेन दण्डेन हतात्। अकामां स्म मा निपद्यासै। मो स्म त्वा नग्नं दर्शम्। एष वै नः स्त्रीणां उपचारः।' इति॥"

p. 196, line 14 *ff*. Here is a definition of *vyākhyā*. सा चेयं [व्याख्या] पूर्वाचार्यैः प्रदर्शिता। It bears reproducing here, together with its comm. by Maheśvara :

"तत्त्वं पर्यायशब्देन व्युत्पत्तिश्च द्वयोरपि।
निगमो निर्णयश्चेति व्याख्येयं निगमे पदे॥"

(The source of this verse is yet to be traced.)

**तत्त्वं पर्यायशब्देन** यथा निधा पाश्या भवति इति। **व्युत्पत्तिश्च द्वयोरपि** तस्य च पर्यायस्य च। निधा यन्निधीयते। पाश्या पाशसमूहः इति। **निगमः** अस्मिन्नर्थे इति। निगमो वैदिकः प्रयोगो मन्त्रो वा। यथा— 'वयः सुपर्णाः' इति (*ṚV* 10. 73. 11). "निधयेव बद्धान्" इति बन्धनस्य करणं निधा इत्युक्तम् [पाणिनिः 2. 3. 18, कर्तृकरणयोस्तृतीया] पाश्या च बन्धनस्य करणम्। अतः पाश्या निधेति **निर्णयः**॥"

p. 201, line 17. पार्श्वादिसाहचर्याच्च **पर्वतनारदादिवत्** सन्दिग्धे निर्णयः।

For the names of these two ṛṣi-s, see under Pāṇini, 8. 1. 15 :

वार्तिकम् १— अत्यन्तसहचरिते लोकविज्ञाते द्वन्द्वमित्युपसंख्यानम्।
भाष्यम् —द्वन्द्वं स्कन्दविशाखौ। द्वन्द्वं **नारदपर्वतौ**।

*Aitareya Brāhmaṇa*, 7. 13 ; 7. 34 and 8. 21, read invariably *Parvata-Nāradau; MBh.* (BORI edition) (3. 51. 12) :

नारदः पर्वतश्चैव पुराणौ ऋषिसत्तमौ।

Bharata's *Nāṭyaśāstra* reads, *Nāradaḥ Parvataś caiva*.

For Parvata as a proper noun, see Pāṇini, 4. 1. 103, *Droṇa-'Parvata-' Jīvantād anyatarābhyām*.

p. 202, line 5. "मेदसा स्रुचौ प्रोर्णोति ।"

This is *Tait. Saṁ.* 6. 3. 11. 1.

p. 204, line 8. "समृबृतातेवानु मा गृहाय ।"

This is extremely corrupt for the original correct *ṚV* mantra, 2. 28. 6[b], तम्राळ्ऋतावोऽनु मा गृभाय ।

p. 207, line 8. दमूना इत्यनवगतम् । ······ मेरुनसीति ।

The last word should be corrected as *damerunasiḥ*. It is *Uṇādi Sūtra* 4. 234.

p. 212, line 10. पितुरागतं पित्र्यं······ ।

Maheśvara refers here to Pāṇini, 4. 3. 74, *tata āgataḥ*, and 4. 3. 79, *pitur yacca*.

p. 221, line 9. "लाञ्छितो लाञ्छि लक्षणे" इति लाञ्छितेरपि······ ।

The reference here is to *Dhātupāṭha* 207, *lāchi lakṣaṇe*.

p. 229, line 13. लोकेऽपि च नैव विप्रकृष्टान्तरालानां स्पर्धा भवति, न ह्येकनिष्कधनः शतनिष्कधनेन सह स्पर्धते ।

This is a rendering of the following *MB* passage on Pāṇini, 5. 3. 55, (vol. II, p. 414):

"अदूरविप्रकर्षे एव स्पर्धा भवति । न हि निष्कधनः शतनिष्कधनेन स्पर्धते ।"

p. 231, line 14. "वीळो वीळित वीळयस्व मायामादस्मादवजीहि वो नः ।"

This, as corrected in the following manner, is *ṚV* 3. 53. 19 cd:

"अक्ष वीळो वीळित वीळयस्व
मा यामादस्मादव जीहिपो नः ॥"

p. 251, line 1. "या ते अग्ने रजःशया ··· ।" एवं वाजसनेयिनां पाठः ।

Besides *Vāj. Saṁ.* 5. 8, *cf.* also *Śat. Br.* 3. 4. 4. 24. For चकारणान्तु (obviously wrong for चरकाणां तु) रजाशया इति पाठः occurring next, *cf. Mait. Saṁ.* 1. 2. 7; *Mānava Śr. Sūtra* 2. 2. 1. 39. *Cf.* also *Kāṭhaka Saṁhitā* 2. 8, *yā te agne 'rajāśayā' harāśayā*. (Bloomfield's *Vedic Concordance*, pp. 780-1).

p. 254, line 7. पतिः स्वामी······दन् ददत्······।

Maheśvara is totally ignorant of the meaning of *dan*. It is equal to *damasya gṛhasya patir dan*, *i.e.*, lord of the house. (*Cf. dampatī*, 'two lords of the house', *viz.*, husband and wife). For a similar expression, see *śiśur dan*, 'child of the house', which inevitably follows *dampatī*.

p. 256, line 12. तथा च श्रुतिः —"तङ्ति वै यज्ञो विदुषा गच्छता[ऽ]य मे समृद्धं भविष्यति ।"

The correct reading for *taṅati* is *nandati ha*, and for *aya*, it is *ayam*. The quotation is from *Śaṅkh. Br*. 27. 1.

p. 258, line 13. "अथ यदसन्नयत् पुरोडाशावन्तरेणोपांश्वाज्यस्य यजत्यजामितया" इति ।

This should be corrected as follows :

......अन्तरेणोपांश्वायजत्यजामितायै (*Śaṅkh. Br*. 3. 6).

p. 258, line 14. "जामि वा एतद् यज्ञे क्रियते यदन्वञ्चौ पुरोडाशौ ।"

Read *yajñasya* for *yajñe*. This is *Tait. Saṁ*. 2. 6. 6. 4.

p. 262, line 11. "ऊर्ध्वा नो यज्ञो देवलोकं गच्छतु इत्येवैतदाह" इति शतपथे विवरणात् ।

This is *Śat. Br*. 1. 9. 1. 27, which reads as follows :

"ऊर्ध्वं नोऽयं यज्ञो देवलोकं जयतु इत्येवैतदाह ।"

*Jayatu* is misunderstood by the author of the *Brāhmaṇa* itself; *gacchatu* is the correct sense.

p. 267, line 14, "एकाक्षरात् कृतो जाते सप्तम्यां च न तौ स्मृतौ ।"

Read *jāteḥ* for *jāte* ; see *Ślokavārttika* ; also *Pāṇini* 5. 2. 115, *ata iniṭhanau* and *MB* thereon.

p. 270, line 6. "अह्यश्च...अहिर्मेघः तस्मिन् भवः तन्निमित्त इत्यर्थः । अह्यो व्यत्ययेन चैकवचनम् । छान्दसत्वात् ।

*ahyaḥ* is acc. plu. of *ahī* (fem.). This device of '*vyatyayo bahulam*' of *Pāṇini* (3. 1. 85) is freely used by grammarians and other commentators; but it should be used only sparingly, if at all.

p. 271, line 16. "जनयद्यै (wrong for जनयत्यै) त्वा संयौमि ।"

The quotation is from *Vāj. Saṁ*. 1. 22.

p. 272, line 1. बह्वृचानाम्—"इमौ वै लोकौ सहास्तां व्यौतानावर्षं न समन्तयदित्" इति ।

This is *Ait. Br*. 19. 5 (= 4. 27) ; the latter part should be corrected thus : *vyaitām nāvarṣanta samatapat*.

p. 272, line 9. तथा च—"सर्वमिदमाकाशं प्रोतं च" इति श्रुतिः ।

Perhaps *ākāśam* is wrong for *ākāśe*. *Cf*. however, *Bṛ. Upd*. 3. 8. 7, "आकाशे एव तदोतं च प्रोतं चेति । कस्मिन्नु खलु आकाशः ओतश्च प्रोतश्चेति ।।"

p. 274, line 13. अस्य कुर्मो हरिवो मोदिनं त्वा ।

This is *ṚV khila* following 10. 128. 1 (=*Tait. Saṁ*. 4. 7. 14. 4).

p. 279, line 17. "अदितिः पुत्रकामा···।"

This is *Tait. Saṁ*. 6. 5. 6. 1.

p. 290, line 8. तथा च स्मरणं "व्यसनस्य च मृत्योश्च···।"

This is *Manu Smṛti*, 7. 53 ; Pāda *d*, '*sa yatyavyasanam mṛduḥ*', is corrupt for '*svar yātyavyasanī mṛtaḥ*'.

p. 290, line 16. अन्ये तु "तरति मृत्युं, तरति पाप्मानं, तरति ब्रह्महत्याम् ।" इति...

*Cf. Nṛsiṁha-Pūrvatāpanīyopaniṣad*, 5. 4 :

"स मृत्युं तरति, स पाप्मानं तरति, स ब्रह्महत्यां तरति···।"

p. 292, line 3. तथा च बहुरूपत्वे "तमू अकृवेन् त्रेधा हु भुवे कम्", "ऋबीसे अतिम्" इति च मन्त्रलिङ्गम् ।

The first is, as corrected, *ṚV* 10. 88. 10ᶜ, *tamū akṛṇvan tredhā bhuve kam*,. and the second is *ṚV* 1. 116. 8c, *kabīse atrim.*

p. 295, line 1. सर्वत्र वा प्रतिषिद्धवर्जम् ।

This is *Gautama Dharmasūtra*, 5. 2.

p. 301, line 8. अविददिति [ ऋग्वेद 10. 79. 3, ससं न पक्वमविदच्छुचन्तम् ···] अनद्यतने लङ् [ पाणिनि 3. 3. 111. ] अवेत् इति भवितव्यम् । लाभार्थस्यापि विन्ददिति विचारणा सर्वार्थयोरर्थासम्भवादप्रसङ्गा एव । तस्मादुदाहरणस्य आश्रितस्य अनुकरणमेवेदं विन्ददिति पठितव्यम् ।

Maheśvara's comment, *lābhārthasya......vicāraṇā......aprasaṅga.........* shows that he is very near the correct meaning, but flees away from it, being ignorant of the special syntactical use of the root *vid*, 'to overtake', where the subject is some concrete or abstract thing and the object is a person as in the present instance, *sasam śucantam avidat*. For other examples, see the following : *ṚV* 10. 146. 1, *na tvā bhīr iva vindati* ('Fear does not overtake you', *i.e.* you are not afraid); *ṚV* 7. 89. 4, *apām madhye tasthivāṁsam tṛṣṇā 'vidaj jīritāram* ('Thirst overtook or affected the singer, even while standing in the midst of water') somewhat like Tantalus of Greek mythology who, for revealing the secrets of gods, was condemned to *stand*, *hungry* and *thirsty*, *in water* upto his chin, under the tree laden with fruit). Geldner translates literally and correctly thus : "Miten im Wasser stehend hat den Sanger Durst befallen."

Even in later Vedic literature such construction is not altogether wanting. See *Bṛ. Upd.* 6. 4. 13, *atha yasya jāyām ārtavam vindet*, and 4. 2. 4, *abhayam vai janaka prāpto 'si...... abhayam tvā gacchatāt yājñavalkya yo no bhagavan abhayam vedayase* (from causal to primitive, the sentence would be constituted thus : *yena* (*tvayā*) *naḥ* (*asmān*) *bhagavan abhayam vindati; Saty. Śr. Sūtra* 17. 5. 26, *yatra yatra evam niṣṭhā vindet.* This special or idiomatic use is perhaps contaminated in *Tait. Upd.* 2. 7, *abhayam pratiṣṭhām vindate* and *tattveva bhayam viduṣo 'manvānasya.* Instead of the root *vid*, we find *gam* used, for instance, in *ṚV* 1. 32. 14, *hṛdi gate jaghnuṣo bhīr agacchat.*

p. 304, line 4. वराहमिन्द्र एमुषम् । ऋ. 8. 77. 10.

Some commentators satisfy themselves by naming *emuṣa* as *saṁjña* or name ; others try to etymologise the word, but wrongly; thus Maheśvara :

"एमुषम्" आ इत्यस्य उपसर्गस्य छान्दसोऽयं एकारः । आमुषम् आमोषणयोग्यम् उदकवन्तमित्यर्थः । Really *emuṣam* is the perfect participle of the root *am*, 'to cause trouble by one's strength'; *Cf.* similar formation *śemuṣo* from the root *śam*, *Amarakośa*,

बुद्धिर्मनीषा धिषणा धीः प्रज्ञा शेमुषी मतिः ।

Kṣīrasvāmī : (i) *śete śeḥ mohas tam muṣṇāti śemuṣī.* (This is obviously wrong and phantastic); (ii) *śameḥ kvasau etvābhyāsalope ṅīp* (This is correct). The meaning is 'wisdom that is born out of *peace that passeth understanding*'.

p. 341, line 7. अप्सारिणी इत्यप्सराः, अन्तरिक्षे वा विचरन्तो उदके वा तत्प्रभवत्व-स्मरणात् । स्त्रीजलक्रीडाभिप्रायेण अप्सरः ।

The connection of these nymphs with water is traditional and accepted on all hands. *Cf. ṚV* 10. 10. 4, *gandharvo apsu apyā ca yoṣā* (meaning, *apsaras* in juxtaposition with *gandharva*), *ṚV* 10. 11. 2, *rapad gandharvīḥ apyā ca yoṣaṇā*, and *ṚV* 10. 95. 10, ... *bharantī me apyā kāmyāni janiṣṭa apo naryaḥ sujātaḥ.*

I equate *apsarā* or *apsaras* with *apyā yoṣā* or *yoṣaṇā;* then *sarā* or *saras* must yield the meaning of *yoṣā* or *strī*. If *tṛ* in *strī* is a later addition, then *strī* becomes connected with *sarā* or *saras* and this must ultimately mean 'a woman'. In this connection, compare the three words *svasṛ*, *tisṛ* and *catasṛ* (which may mean respectively 'one's woman', 'three women', 'four women'; linguists will note the phenomenon of the dropping of *r* in *tri* and *catur* by the presence of the of *r* in *sṛ*); to these three words, the fourth *apsarā* can be added and be made to yield the meaning *apyā ca yoṣā.* (This derivation was suggested by J. Pokorny. *Indogermanisches Etymologisches Wörterbuch*, p. 1051; "su̯esor—, Schwester. ...Idg. *s(u̯)e sor zum Reflexiv

stamme se-, seue-; zum Ausgang vgl. fem. ai. *ti-sraḥ*, drei air. tē'oir (*trisores) ds.; enthält vielleicht doch ein *sor, Frau ? Oder aus *su-esor (S. 343), eigenen Blutes ? (*cf.* ai असृक्-असन् 'blood')."

In fact, we are baffled at every step in our attempts at etymology; truly observes Trilocanadāsa on *Kātantra-Vyākaraṇa*, 3. 3. 22 :

नहि सर्वे शब्दा व्युत्पत्त्यर्थमभिदधते व्युत्पत्तीनां यथाकथञ्चिदपि सम्भवात् ।

p. 352, line 3. तथा च स्मरणम्—"नाग्निर्ददाह रोमापि सत्येन जगति स्थितः ।"

This is *Manu Smṛti*, 8. 116 cd. *jagati sthitaḥ* is a corruption for *jagataḥ spaśaḥ*; for the story of Vatsa and his *agnidivya* for the enthronement of *sȧtya* (Truth), see the *Bhāṣya* of Medhātithi, '*Vatso nāma kāṇva-ṛṣir abhūt*' and *Pañcaviṁśa Br*. 14. 6. 6., '*Vatsaś ca vai Medhātithiś ca kāṇvau āstām...; tasya na loma na ca auṣat.*'

p. 372, line 9. समम्...सर्वनामसु पाठात् सर्वनामेत्युक्तम् । ......अनुदात्तत्वेन... संसमेत्य उच्चानीति स्मरणात् । and footnote 13...अस्य वाक्यस्य अन्तिमभागपाठस्तु "त्वत्त्वनेमसमसिमेत्यनुच्चानि इति स्मरणात्" (निरु. 1. 7) इति स्यात् ।

This obviously contains many mistakes. *Nirukta* 1. 7 does not refer to *tvat tva* etc. It refers to the *nipāta-s sīm* and *tva* and not to *sama*. *tvat tva nema sama sima* are included in *sarvādigaṇa*, under Pāṇini 1. 1. 27, *sarvādīni sarvanāmāni*, where *Kāśikā* discusses both *tvat* and *tva* and has in view *Phiṭsūtra* 78 quite correctly :

"त्वशब्दोऽन्यवाची स्वरभेदात् द्विः पठितः । एक उदात्तो, द्वितीयोऽनुदात्तः । केचित् तकारान्तमेकं पठन्ति । त्वत्त्वदिति द्वावपि चानुदात्तौ इति स्मरन्ति । ......"

So the '*antimabhāgapāṭha*' is nothing but *Phiṭsūtra* 78 referred to above, *viz*., *tvat-tva-sama-simety anuccāni*.

p. 392, line 5. "आ कीवतः" [*ṚV* 3. 30. 17],....कियत इति । किमोऽत्र घाभावः छान्दसः ।

This explanation is like putting the cart before the horse; for the formation of *kīvat*, *īvat* (both in *ṚV*) and *kiyat* and *iyat* (of later Sanskrit) we have to consult the following sūtras of Pāṇini :

5. 2. 40 किमिदंभ्यां वो घः । (कियत्)

6. 3. 89 इग्दृशवतुषु ।

6. 3. 90 इदंकिमोर् ईश्की । (कीवत्)

*īvat* occurs many times in the *ṚV*, while *kīvat* occurs but once. Phonetically also the development of these two words can be traced and explained thus :

*idam+vat=īvat*, (by the loss of *-dam* and the lengthening of the preceding vowel by way of compensation) = later *iyat*, by the influence of the preceding *i*, *va* is changed to *ya*, the dissimilarity of the vowels *i* and *u* being removed in course of time by the speech organs of the speakers of the language ; *kim+vat*, by the loss of *m* and the lengthening of the preceding vowel by way of compensation = later *kiyat*.

As for the meaning of the suffix *vat*. I am inclined to take *sādṛśya* of the *vārttika*, वतुप्प्रकरणे युष्मदस्मद्भ्यां [add किमिदंभ्याम्] छन्दसि सादृश्ये उपसंख्यानम् on Pāṇini 5. 2. 39, यत्तदेतेभ्यः परिमाणे वतुप् ।

p. 406, line 8. "भिषग्" [*ṚV* 9. 112. 3] भेषजकृत् यज्ञस्य ब्रह्मा इत्यर्थः । स च "त्रयी विद्या भिषज्यति" इति श्रुतेः । वैद्यो वा ।

*Trayī vidyā* is obviously wrong for *trayyā vidyayā*. The quotation is traced to the *Śāṅkhāyana Br*. 6. 12, "अथ यत्रैनं ब्रूयुः ब्रह्मन् प्रणेष्यामः...इति ओमित्येतावता प्रसूयात् । एतद्ध वा एकमक्षरं त्रयीं विद्यां प्रति । ......ब्रह्मणि वै यज्ञः प्रतिष्ठितो यद्वै यज्ञस्य स्खलितं वा उल्बणं वा भवति ब्रह्मण एव तत् प्राहुः । तस्य त्रय्या विद्यया भिषज्यति । ......"

p. 411, line 6. अथवा "सा वा एषा सर्वदेवत्या यदजा ।"

Add before *sā*, *tasmāt prājāpatyā...ajā vaśā*. This is *Tait. Saṁ*. 3. 4. 3. 2.

p. 428, line 19. वैश्वदेवीं सूनृतामारभध्वम् ।

Perhaps this is a contamination of the two Atharvan texts :

(i) वैश्वदेवीं वर्चस आ रभध्वम् (12. 2. 28) and

(ii) वैश्वानरीं सूनृतामा रभध्वम् (6. 62. 2).

p. 434, line 3. सजात्यं सजातिना अस्माभिः सह परस्परोपकारलक्षणा । "इत उपजीवन्ति अमुतो मनुष्यः" इति श्रुतेः ।

This Śruti is *Tait. Saṁ*. 3. 2. 9. 7, the full text of which is as follows :—

"तस्मात् इतःप्रदानं देवा उप जीवन्ति···
तस्मात् अमुतःप्रदानं मनुष्या उप जीवन्ति ।"

*Cf*. in this connection *Bhagavadgītā*, 3. 10–12 :

"सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥
इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥"

p. 450, line 14. "शिप्रः शीर्षस्सुवितता हिरण्मयी" इति ।

This is *ṚV* 5. 54. 11 d : "शिप्राः शीर्षसु वितता हिरण्ययीः"; *cf*. also *ṚV* 8. 7. 25 b : "शिप्राः शीर्षन् हिरण्ययीः ।"

p. 470, line 6. तथा च शास्त्रान्तरे वक्ष्यति "प्रकरणश एव मन्त्रा निर्वक्तव्याः" इति ।

One should not get frightened by the word शास्त्रान्तर, which simply means 'in another section of the *Nirukta-Śāstra*'. This quotation is *Nirukta* 13. 12 :

"न तु पृथक्त्वेन मन्त्राः निर्वक्तव्याः । प्रकरणश एव तु निर्वक्तव्याः ।"

p. 479, line 11. "भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम् ॥"

This is *Manu Smṛti*, 10. 84 cd.

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